

The third Part.

THE
BEGINNING
OF THE
SABBATH.

Wherein five severall Opinions about
the beginning of the SABBATH are set
down, the Arguments commonly used for the four
first of them are answered; and the truth of
the fifth, for its beginning in the
Evening, confirmed.

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The beginning of the Sabbath.

Thesis 1.

1.

Is a holy labour (saith one) to enquire after the Beginning of holy Rest. The Sabbath cannot be so sweetly sanctified unlesse we know the time when to begin and end it; the different apprehensions of such as have enquired after the Truth in this particular, have made way for the more clear and distinct knowledge of it; it being the privilege of truth to be more purified and shine the brighter by passing thorough the heats & fires of mens contentions and disputations.

Thesis 2.

2.

There being therefore Five severall opinions concerning this particular, it may not be unusefull to bring them all to the Balance and Touchstone, that so by snuffing the Candle, and rejecting that which is false, the light of truth may shine the brighter at last.

Thesis 3.

3.

Opin. 1.

Some there be who make the Time mutable and various; affirming, that God hath not fixed any set time, or that he stands upon, or would have his people troubled with such Niceties; so long as the day be observed (say they) it is no matter when it be begun: nor doe they make this variation to be according to that which God allows (suppose from Sun to Sun, sooner or later as the time of the yeere is) but according to the civill customs of severall Nations, as they variously begin or end their daies among whom they live; as suppose they live among Romans, (they think) they may begin it at midnight; if with Babylonians, at Sun-rising; if among Grecians, at Sun-set; if among Umbrians and Arabians, at mid-day.

Thesis 4.

4.

If the Scripture had left us such a liberty as this, viz. to measure the beginning of the day according to humane custome; a scrupulous conscience (I think) might have a most ready and quieting answer here: but it will be found too true, that though Civill and common Time may admit of such variations as may best suit with their manner and occasions,

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fions, yet sacred and holy time is not dependent upon humane customs, but upon divine institutions: for which purpose God hath made the lights of Heaven to be for seasons, *Gen. 1. 14.* to be guides and helps to begin and end the seasons and daies which he shall appoint.

Thesis 5.

5. Tis true, that it suits not with Gods wisdom to determine all particular circumstances of things (which are almost innumerable and infinite) by the expresse letter of the Scripture; and therefore he hath left us a few generall Rules to direct us therein, yet for the Lord to leave the determination of some circumstances to humane liberty, would be very perilous. The Temple was but a circumstance of place, and King *Uzziah* in offering Incense, varied only in a circumstance of Person, yet we know that the ten Tribes were carried away captive for not sacrificing at the Temple, and *Uzziah* smitten with Leprosie till his death: so the Lord having determined the Seventh day to be his, what now should hinder but that he should determine the Beginning also thereof?

Thesis 6.

6. If God hath been accurately carefull to fix the beginning of other Feasts and Holy daies, far inferior unto this, as appeareth *Levit. 23. 32.* *Exod. 12. 6.* why should we think that the Lord is lesse carefull about the beginning of his Sabbath?

Thesis 7.

7. If the Lord hath not left it to humane wisdom to set down the bounds and limits of holy places (as appears in the Temple, Tabernacle, and all their appurtenances) why should we think that he hath left it to mans wisdom to limit and determine holy Time?

Thesis 8.

8. If the Lord will have a speciall Time of worship once within the circle of Seven daies, and not appoint the Time for the beginning and end of it, might he not lose much of the beauty of the holinesse of the day, every thing being beautifull in its season? may not man begin the day at such a season as may not be beautifull?

Thesis 9.

9. The Deputation of Time for holy uses upon occasion is allowed to man; yet sanctification of Time, and to set the bounds and limits of it, is left to no man; Sanctification not only positive, but relative (as here in the Sabbath) being as proper to the Holy Ghost, as Creation to the Father, and Redemption to the Son.

Thesis 10.

10. Application of holy Time to the performance of holy duties on the Sabbath, (as to fix what houres to meet in upon that day) is left to humane

humane prudence from generall rules of Conveniency, Order, Comelineſſe; but Conſecration of conſtant and fixed Time is the Lords propriety, not onely of the middle, but of the beginning and end thereof.

Theſis 11.

The Scriptures have left the determination of the Beginning of the Sabbath no more to civill Nations and their customs, then to particular Churches, and each particular perſon; for they may all equally plead againſt the Lords ſtrictneſſe to any exact beginning of time; but if ſuch a looſe liberty was granted, a world of confuſion, ſcandall, and diviſion would ſoon appeare; for ſome perſons might then begin it at midnight, ſome at mid-day; ſome might meaſure the beginning of the Sabbath according to their ſleeping ſooner or later on the Sabbath day morning; ſome might be plowing, or dancing and drinking, when others are praying and hearing of the word; and who could reſtrain them herein? for they might plead the Sabbath is not yet begun to them.

11.

Theſis 12.

If therefore God hath ſanctified a ſet Time, he hath ſet and ſanctified the bounds and limits of that Time: and to begin the time when we liſt, it may ſometime ariſe from weakneſſe, but uſually tis a fruit of looſneſſe of heart, which ſecretly loves to live as it liſts, which would not conform to Gods rule, and therefore will crook and bend the rule to its humour; which will not come up to Gods time, and therefore make God to come down to theirs.

12.

Theſis 13.

Others there be who give God the honour of determining the beginning and end of the day, but they cut him ſhort of one halfe of it, in that they make the Artificiall day, or the Day-Light, from Sun-riſing to Sun-ſetting, to be the day of his Sabbath. Thus ſome affirm downright. Others more modeſtly ſay, that mans conſcience ought not to be ſcrupulous, nor trouble it ſelf, if it conſcienciouſly give God the honour of the Sabbath day-light, having ſome generall preparations for it the night before, and good affections the night after.

13.
Opin. 2.
T. Br.
burne.
J. N.

Theſis 14.

But if the Day-light be the meaſure of the Sabbath, thoſe that live in ſome parts of *Ruſſia* and Eaſt-land muſt have once a yeere a very long Sabbath; for there are ſome times of the yeere wherein they have day-light a moneth together.

14.

Theſis 15.

If God give us ſix naturall daies to labour in, is it not fit that the ſeventh day ſhould bear an equall proportion with every working day? and therefore it is not an Artificiall, but a Naturall day, conſiſting of
twenty

15.

twenty four houres, which we must in conscience allow unto God to be the Sabbath day.

Thefis 16.

16.

It is true that the night is given to man to rest in, it being most fit for that end; but it is not necessary that all the weekly nights be spent in sleep, for we then do labour, and Gods providence puts men generally upon it to labour in their callings early and late those nights, and the Lord allows it; nay it would be sin and idleness in many not to do it; besides, that sleep and rest which is to be taken in the night, it is *in ordine*, or in reference to Day-labour, and is as a whet thereunto; and in this respect the whole weekly night as well as the day is for labor; as the sleep we take on Sabbath night is *in ordine*, or with respect to spirituall rest, & so that whole naturall day is a day of spirituall rest. It is therefore a vain thing for any to make the nights of the six working daies to be no part of the six working daies, because (they say) they are given to man to rest and sleep in; for upon the same ground they may make the Artificiall daies no daies of labour neither, because there must be ordinarily some time taken out of them, to eat, drink, and refresh our weak bodies in.

Thefis 17.

17.
Nehem. 13
19.

If *Nehemiah* shut the gates of the City when it began to be dark, least that night time should be prophaned by bearing burdens in it, then certainly the time of night was sanctified of God as well as the day; to say that this act was but a just preparation for the Sabbath, is said without prooffe: for, if God allows men six daies and nights to labour in, what equity can there be in forbidding all servile work a whole night together, which God hath allowed man for labour? and although we ought to make preparation for the Sabbath, yet the time and measure of it is left to each mans Christian liberty; but for a civill Magistrate to impose twelve houres preparation for the Sabbath, is surely both against Christian liberty, and Gods allowance also: Again, *Nehemiah* did this, lest the men of *Tyre* should occasion the Jews to break the Sabbath day by bringing in wares upon that night; so as if that night therefore had not been part of the Sabbath, they could not thereby provoke the Jews to prophane the Sabbath day, by which *Nehemiah* tells them they had provoked the wrath of God.

Thefis 18.

18.

A whole naturall day is called a day though it take in the night also, because the day-light is the chiefest and best part of the day, and we know that the denomination of things is usually according to the better part; but for Mr. *Brabourne* to affirm, that the word *Day*, in Scripture, is never taken but for the Artificiall day or time of Light, is utterly false,

false, as might appeare from sundry instances; it may suffice to see a cluster of seven dayes which comprehend their nights also, *Exod. 12.15, 18, 19. 41, 42.*

Thesis 19.

To affirme that the Sabbath day onely comprehends the Day-light, because the first Day in *Gen. 1.* began with morning Light: is not only a bad consequence (supposing the ground of it to be true) but the ground and foundation of it is as certainly false, as to say that Darknesse is Light; for its evident that the first day in *Genesis* began with that darknesse which God calls Night, *Psal. 4.5.* and to affirme that the first Day in *Genesis 1.* begins with morning Light, is as grossely false, as tis apparently true that within six Dayes the Lord made Heaven and Earth, *Ex. 20.11.* for before the creating of that Light which God calls Day, the Heavens and with them the Angels, and the Earth or first matter called the Deepe, which was overspread with Darknesse, were created: either therefore the Lord did not create the World in *six Dayes*, or tis untrue that the first day in *Genesis* began with morning Light: and I wonder upon what grounds this notion should enter into any mans head: for though God calls the light Day and the darknesse, Night, (as we still do when we speake of the artificiall Day) yet withall he called the Evening of the morning the first day; and what was this Evening and Morning? Surely its all that space of time wherein the Lord did his first dayes worke; now its evident that part of the first Days worke was before God created the light: and what though evening be oftentimes taken for the latter part of the Daylight? yet its too well knowne to those who have waded the deepe in this controversy, that it is oftentimes taken not only for the bound betweene Light and Darknesse, i. the end of light and beginning of darknesse, *Ios. 10. 26, 27. Psal. 104. 23.* but also for the whole time of darknesse, as tis here in this first of *Genesis*, and as we shall prove in due place. "And therefore" to affirme that the *Hebrew* word used by *Moses* for Evening, not to be "naturally applyable to the Night, because it signifies a mixture of "light and darknesse in the Notion of it, is a grosse mistake; for the "Hebrew word *Gnereb*, doth not signify a mixture of light and darknesse, but onely a mixture, because it is the beginning of darknesse wherein all things seeme to be mixed and compounded together, and cannot be clearly and distinctly discerned in their kinds and colours, if *Buxtorfius* may be believed; as is also evident, *Is. 29. 15.* and to affirme that the Day is before the Night even in this first of *Genesis*, because *Moses* sometimes sets the Day before the Night; it may seem as feeble an Argument as to say that the Evening is before the Morning, because *Moses* here sets the Evening before the Morning; but this will not seem

rationall to them who make the Evening to comprehend the latter part of the Day-light, and the Morning the first part of it : Lastly, to "make the Light to begin the day, because the time of light is a certaine "principle of computation (the space of darknesse before that light "was created being unknown) is all one, as if one should affirme that the time of Day-light was not the beginning of the Day, because the space of that is also as much unknown. For if we know that darknes was before light, though we may not know how long it continued, yet we do know certainly that the first Day began with darknesse, and that this darknesse and light made up the space of 24 houres, or of a naturall day (as in all other dayes works of Creation) and which is sufficient to break down this principle, viz. that the first Day in *Genesis* began with Morning Light.

Thesis 20.

20.

Some say the Sabbath is significative of Heaven, and therefore it only comprehends the day light, which is fit to signifie the lightsome Day of Heaven, which darknesse is not : but why may not Night-time signify Heaven as well as Day-time? for Heaven is a place of rest, and the night is the fittest time for rest, after our weary labours in the day : who teacheth men thus to allegorize? how easy a thing is it thus to abuse all the Scripture? and yet suppose it should signify Heaven, yet why may not the Sabbath continue the space of a naturall as well as of an artificiall Day, considering that the naturall Day of the World or of both Hemispheres consists only of light, which these men say is significative of Heaven?

Thesis 21.

21.

We may and do sanctify time by sleeping on the Sabbath night, as well as by shewing workes of mercy, and doing workes of necessity upon the Sabbath Day, or as we may do by eating and drinking; for to take moderate sleepe is a worke not onely of necessity but also of mercy to our selves; and therefore to abolish the Sabbath Night from being any part of the Sabbath, because we cannot (as some think) sanctify time by sleeping no more then by working, is very unsound.

Thesis 22.

22.

Moses indeed tells the people, *Ex. 16.23.* that to morrow is the Lords Sabbath; but he doth not say that the day time only was the onely time of the Sabbath, or that the Day light begins and ends the Sabbath; but he mentions that time, because on that Daylight of the seventh Day they were apt and inclined to go out (as in other dayes) to gather manna, and so to breake the Sabbath; and it is as if we should say to one who was ready to ride out on the Sabbath morning about worldly occasions,

Do

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Do not stir out, for to morrow is the Sabbath; that so we may hereby prevent the breach of the Sabbath in that thing, especially at that time wherein one is most inclined so to do.

Thesis 23.

23.

To imagine that the Sabbath must be contained within the bounds of Daylight, because *Christ Jesus* arose at breake of day, *Mat. 28. 1.* is of no more force then as if one should conclude the containment of it within the bounds of some darknesse, and twilight; for its evident that he arose about that time.

Thesis 24.

24.

There is no more necessity of sanctifying a day and a halfe by beginning the day at Evening, then by beginning it at Morning light (for thus some argue) for what is said of the Evening of both Hemispheres, that the second Evening would begin 12 houres after the first, if the Sabbath was sanctified to begin at the Evening of both Hemispheres, and so there would be a day and halfe sanctified; the like (I say) may be averred of the morning, supposing that both Hemispheres should begin their Sabbath at the Morning of both Hemispheres; but we know, that the Sabbath Day is sanctified to begin and end according to the setting and rising Sun in each Hemisphere and Longitude of places respectively.

Thesis 25.

25.

If Evening, Morning, light and night, made up every day of the Creation, why shall we thinke but that the Sabbath day also consisted of the same parts? and if the whole World was made in six Dayes, and these Dayes be only such as consist of Daylight, when then was the third Heaven and *Chaos* made which did exist before Light? those Fathers and Schoolemen who set such narrow bounds to the Day, had need consider of it, least their answer be like his who hearing a simple Preacher desiring the continuance of the life of the King so long as Sun and Moone endured; and being askt, if that should be so, when should his sonraigne he replied, it may be the Preacher thought that he might rule by Candle-light.

Thesis 26.

26

Suppose therefore that there was no publick worship in the Temple (as one objecteth) among the *Iewes* in the Night-time, yet it will not follow from hence that the Sabbath was to continue no longer then Day-light; for the Sabbath might be sanctified privately in the Night, as well as more publickly in the Day; and thus the *Iewes* were wont to sanctify their Sabbaths, and so should wee, *Is. 30. 29.* *Psal. 63. 7.* *Psal. 92. 2, 3.*

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Thesis 27.

27.

Tis true that its very good to prepare for, and end the Sabbath with holy affections; yet if a seventh part of weekly time be due to God, as six parts of it are due to us, thorough the goodnesse of God; then let God be glorified as God, and the whole day allowed him as his Day; let *Cæsar* have his due, and God his.

28.

Thesis 28.

Opin. 3.

Others allow the Lord his whole time, but they thinke that he hath fixed the beginning of it at the gates of midnight, which *Midnight* they call morning, or *Morning Midnight*, or midnight Morning. and therefore they imagine out of *Gen. 1.* that the Morning was halfe Night wherein time began, and halfe, Day; six houres Night from midnight to six, and six houres day from six to midday: and by the same proportion, the Evening to begin at midday, and so to continue six houres Day from 12 to six, and six houres Night from six to midnight, and therefore they say that God is said to stretch the North upon the empty, *Iob. 26. 7.* because the first beginning of the notion of time began from the North point, when darknesse was first upon the face of the deepe, and from this North point in the Revolution of the Heavens we do account it midnight, as being opposite to the South which in the course of the Sun it at midday: and therefore also (they say) that Evening is never taken in all the Scripture for the whole Night: but as Evening begins at Midday so Morning begins at Midnight.

29.

Thesis 29.

But if the first day, and consequently the Sabbath day should, begin at midnight, it were meet to give a demonstration that this first darknesse should continue just six houres, or halfe the time of such a night when the Sun is in the *Æquinoctiall*; but although it be certaine that the first time began in darknesse, yet its wholly uncertaine whether this darknesse continued but six houres. *Zanchius* and many others have very good cards to shew that this first darknesse continued a compleat night of 12 houres; others on the other hand make it far lesse; certaine it is, it continued some considerable space of time, in that it hath the name of Night put upon it; but that it should be just six houres, neither can mans reason demonstrate it, nor hath God in any Scripture revealed it, but it is a meere uncertainty, and therefore an ill foundation for setting the beginning of the Sabbath upon.

30.

Thesis 30.

Some would prove the Sabbath to begin at Midnight because *Christ* arose at Midnight, and he arose at Midnight because *Sampson* a Type of

of Christ carried away the gates of *Gaza* at midnight, *Judg.* 16. 3. but such allegoricall reasonings were fit tooles for blind Monkes in former times to delude the simple people with; I suppose men are wiser now then to be fed with wind and chaffe, and to build their faith upon cozening allegories of humane wit, by which as the blind Monkes of old did feede the people; so the Fanilists now deceive the World; both which are the fruits of Gods heavy curse upon their hearts, who because they did not love the truth to feed upon it, are therefore fed with vanity of mind.

Thesis 31.

Tis true *Paul* Preached till midnight, *Acts* 20. 7. but doth it hence follow that the Sabbath was to end at midnight? no verily; for the beginning and end of the Sabbath is not measured by mans Preaching a longer or a shorter time; *Paul* might have continued Preaching longer then the Sabbath or midnight, the case being extraordinary in respect of his departure the next day never to see their faces more. And he might have continued a shorter time then the Sabbath continued, as our Saviour himselfe did before Sun-set, *Mark* 1. 22:32. for the bounds of continuance of the Sabbath are not set according to the beginning and end of any mans Preaching, which is so exceeding uncertaine: *Pauls* long Sermon was not continued and ended at Midnight purposely, and because so long the Sabbath continued; but occasionally, in regard of his finall departure from them the next day, and hence in respect of this extraordinary cause he continued so long at it, which in ordinary course had bin very unseasonable.

31.

Thesis 32.

It is not sayd in the first of *Genesis* that the Morning and the Evening were the first day, as if the day should begin at Morning Midnight; but the Evening and the Morning were the first Day; and therefore its strange that any should derive the beginning of the Sabbath from Morning Midnight out of this Text: The *Gracians* because they begin the day at the Evening of Sun-set, did therefore orderly call their naturall day * *ωχθήμερον*, and is it probable that *Moses* would speake disorderly, * *2 Cor.* 11. 25. & *ordine retrogrado* here? and not rather according to the interpretation of *Daniel*, who calls 2300 dayes by the name of *Ghnereb-Boker*, which signifies Evenings-Mornings, because the Evening, not the Morning, much lesse Midnight-Morning is to begin the day, *Dan.* 8. 14. 26.

32.

Thesis 33.

It is true that sometimes those things which are first in order of time are spoken of last in order of story and therefore its no solid Argument to prove that the Evening is before the Morning, meerly because the

33.

Evening is set downe first before the Morning, unlesse it can be proved that the story sets down such things (and so this in particular) orderly; which I suppose is evident. 1. Because the first darknesse is called Night, and also comprehends the whole Time of night, as light comprehends the whole Time of the Day, *Gen. 1. 4, 5.* now I do not find in all the Scripture, nor is any man I think able to shew that the whole Night is taken for the Morning, and therefore the first darknesse could not possibly begin at the Morning or Midnight Morning, 2. Because the scope of *Moses* in this Chapter is to set downe not onely the worke of Creation, but the exact order of it, and consequently of the order of Time, which was consecrated with the World; first the beginning of it, then the succession and vicissitude of it, first in the darke night, then in the light day, and (which is all one) first in the Evening, then in the Morning, 3. Because the Evening may be the end of the Artificiall day; but I know no prooffe from any instance in Scripture to make it the end of the Naturall day, of which *Moses* here speaks; and therefore as Evening cannot end the day, so Midnight Morning cannot begin it.

34.

Thesis 34.

To affirm that the Evening is never taken in Scripture for the whole Night, and that therefore by the Evening we are to understand six hours Day, and six houres Night, as the consequence is most weake, so the assertion is most false, as may appeare to any who seriously ponders these and such like Scriptures, *Hab. 1. 8. Ps. 92. 2. Job. 7. 4. Deut. 28. 66, 67. Zach. 14. 7. Isa. 21. 12.*

35.

Thesis 35.

Nor can it be proved that the Evening begins at mid-day, which is their principall Argument to prove that the Morning begins at midnight.

36.

Thesis 36.

For though it be said, *Ex. 29. 38, 39. Ex. 12. 6.* That the Lambe was to be slaine betweene the two Evenings (as tis in the *Hebrew*) yet neither these, or any such Scriptures are able to prove that one of those Evenings must necessarily begin at mid-day; but onely this that some part of the afternoone when the Sun was in his declining, was one of these Evenings; and though some of the *Jewish Rabbins*, begin it at Noone, yet tis without warrant from Scripture, and they are overwhelmed with crosse Testimonies from most of their fellowes, who begin it some about one, some about two of the Clock in the afternoone, and *Josephus* (who knew best his Countreymens manners) and who is one of most credit in his writings, tells us that they began their first Evening about three of the Clock in the afternoone.

Thesis

Thesis 37.

Weread indeed of the shadowes of the Evening, Jer. 6. 4. but it doth not hence follow that the Evening begins at mid-day, but rather some time after it, the shadowes of the Evening being the shadowes of the day declining, which therefore grow long; but mid-day is no time of declining shadowes.

37.

Thesis 38.

Although the Evening may be called by humane custome all that part of the day wherein we wish men good-Even from noone till Sun-set, yet its then called the Evening in respect of the Artificiall not Naturall day, of which *Moses* speaks when he divides the day into Morning and Evening, part of which afternoone is also called Evening by the Holy Ghost in Scripture; because it is either approaching or hastning toward the Evening of the naturall day, or contiguous to it: even as part of the darke Night is sometime called Morning, because it is either contiguous or not far from the Morning light, and men are then usually up, and preparing for it.

38.

Thesis 39.

And as no Text can be produced to prove that the Evening begins at mid-day; so neither can any be alledged to prove the Morning to begin at mid-night. The Scripture (speaking properly) putting an expresse difference betweene Mid-night, Cock-crowing, and Morning, *Mark* 13. 35.

39.

Thesis 40.

And therefore to Translate the words in *Gen.* 1. so was the Evening, so "was the Morning the first day; and then add this glosse and interpretation, viz. That out of the premisses of Night and Day; so was the Evening mixed of them both; so was the morning also compounded of both, to wit of Night and Light: this I say is but words; here is no "proofe for such an interpretation. *Junius* Translation is best and most "cleare, and rationall, viz. So was the Evening and the Morning of "the first day: for as hath bin sayd the whole time of Night is never called by the name of Morning; let any man shew the least Tittle in any Scripture for it, and I will yeeld to them in this cause.

40.

Thesis 41.

To affirme that the division of the naturall day, *Gen.* 1. into Day and Night, was for civill use, and into Evening and Morning for Religious use, in respect of the Evening and Morning sacrifice along time after, is just such a device as his, who would needs thinke that the first day of the weeke was called *primus sabbatum*, because God foresaw and ordained the change of the Sabbath unto that first Day; for we know, God speaks

41.

of

of things as they were then in their nature when they did first exist, before Sacrifices were thought of; *Adam* called the names of things according to their natures and speciall use; and is it credible that before his fall where there was no use of Sacrifices, that hee should know of Morning and Evening Sacrifices, in which respect it was called Evening-morning; and yet suppose it was in respect of Religious use that these names are given to each day, yet why must not the Evening begin the day rather then the Morning? it being as hath bin proved, first in being as it is first in naming.

Thefis 42.

42. 'Tis true, the time before day, *Marke* 1.35. is called early Morning, and we read of the Morning watch before day light, *Ex.* 14. 24. yet these places no way prove that which they are produced for, viz. That Morning begins at midnight: that Christ went to Prayer at midnight because he went to it in the early Morning, or that the Morning watch began at midnight; for we know it was sometime after it; these places indeed shew thus much, That some time before Day-light is sometime called Morning, which is readily acknowledged in the respects fore-mentioned.

Thefis 43.

43. The Angells indeed were created together with the third Heaven, *Gen.* 1. 1. in the beginning of Time, for being incorruptible (as the third Heaven is) they could not be afterward created out of the first matter as all this visible and corruptible World was; therefore the Earth is said to be darke and voyd (i.e. of all Inhabitants and beautifull formes) in opposition to the third Heaven which was made with it, which was lightsome and full of Inhabitants, viz. the Angels; and if it was a Kingdome prepared from the foundation of the World, surely this Kingdome had a King then, and this King had his subjects; how could they then be but Angels? but to infer from hence that this Time of darknesse wherein the Angels were created, should be Morning, and that therefore they are called by *Iob* the Morning stars, *Iob.* 38. 6 7. as some imagine, wil follow no more then as if one should affirme that the King of *Babell* (called *Lucifer*) was certainly borne in the Morning, because he also is called a Morning star, *Isa.* 14. 13. for who sees not but that the speech is metaphoricall in both? glorious excellency above others being bestowed on them, as speciall brightnesse and luster is given to the Morning star.

Thefis 44.

44. *Belsazar* is said to be slayn in the night, *Dan.* 5. 30. which the Prophet *Isaiab* has foretold should be in the Morning, *Isa.* 47. 11. but will it follow

low hence that this Morning is the time of midnight ? might it not bee after midnight as well ? for the Text is silent ; and yet I doe not thinke that the word Morning in *Isy* is meant of midnight nor any part of any night, but by a metaphor the apparent time of the beginning of his misery (the light of the Morning manifesting all things apparently) the Lord also alluding to the manner of humane Judicatures ; who were wont to passe the sentence and inflict it in the Morning as the Scripture frequently holds forth.

Thefis 45.

Though also it be true that the Lord smote the *Egyptians* at midnight, and that the *Israelites* were prohibited from stirring out of doores till Morning, *Ex. 12. 22, 29, 30.* and yet that they did stir up on another to depart before morning-light ; yet it will not hence follow (as some would infer) that midnight was the beginning of their Morning : for then, 1. They might have risen at midnight just then when God was destroying the *Egyptians* first borne, for that was part of the Morning by this account. 2. They are prohibited from stirring out of doores till Morning as of themselves : yet if God and *Pharaoh* and *Moses* will force them out, there is no rule broken by stirring out in such a case before day-light morning. 3. 'Tis more then probable that there was some good space after midnight before they stird out, which is sayd to bee in the Morning watch ; for the Deaths stroake was at midnight after which *Pharaoh* and his councill must sit and consult, and conclude what to doe, and send for *Moses* ; after which there must be some time for *Moses* to acquaint the *Israelites* to make them fit and ready to depart their departure, therefore in the Morning was not at midnight which began this Morning, 4. *Pharaoh* sends for *Moses* after midnight, yet this Time is called Night *Psal. 30. 31* and not Morning ; and indeed properly it was not so, only called so by an improper speech.

Thefis 46.

When *Job* sayth that God stretcht out the North upon the empty, *Job. 26. 7.* 'tis not spoken of the empty *Chaos*, for *Job* hath no occasion to speake thereof nor is it his scope, but of the places neare the North Pole which are voyd and empty of Inhabitants, none being able now to dwell in that frigid Zone.

Thefis 47.

If God hath set any time to begin the Sabbath, surely 'tis such a time as may be ordinarily and readily known, that so here (as well as in all other Ordinances) the Sabbath may be begun with Prayer, and ended with prayse : but if it should begin at midnight, what man of a thousand can readily tell the certain time when it begins, that so they may in a holy

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manner begin the Sabbath with God? all men have not the midnight Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certaine sound; a poore Christian man had need be a good and watchfull Mathematician that holds this opinion, or else I see not how hee will know when midnight is come; and if he cannot, then its very considerable and to me unquestionable, that that cannot be the beginning of holy Time which cannot be begun in a holy manner: there was never any Ordinance of God but it was so ordered as that it might ordinarily be begun and ended with God; which makes me question that the beginning of it at Morning midnight cannot be of God.

Thesis 48.

Others there be who do not begin the Sabbath at Morning-midnight, but begin and end it at *Morning-light*; at the rising of the Sun and the light of it: who indeed are assisted with better proofes and stronger arguments then any of the rest, and therefore need tryall, and wee have need to know what weight they are of. As also to be accurately wary least the rule of love be broken towards such gracious and learned servants of God; considering how much they have to say in this point, in which case, much love, respect and indulgence hath bin ever accounted necessary by men of moderate and sober minds.

Thesis 49.

The six working dayes being considered absolutely in themselves, in this respect it is no matter whether they begin at Evening or Morning, or Midnight, or Mid-day, nor is it in this respect a sin to begin and end the dayes according to the custome of the civill Nation where wee live; but because these dayes are to be considered relatively in respect of the seventh Day, hence the weeke dayes are so to be begun, as that their relation to the seventh be not disturbed, so as that the bounds and limits of the Sabbath be not impaired or transgressed: for there is no religious necessity to begin and end civill time with sacred: nor is it so uncomly as it may seeme at first blush to give God and *Cesar* their due: civill accompts to the one, and sacred to the other; for when the *Jewes* were subdued by the *Romans*, they might and did begin their reckonings of civill Time as the *Romans* did, and yet reserve the bounds of sacred Time wholly unto God. They did the like in *England* many yeares since, saith Mr. *Fox*, and that their civill dayes began in the Morning, and Religious dayes in the Evening; And when they did thus variously begin their dayes, there was no such undecent disproportion of Times as Reverend Mr. *Cleaver* imagines, in the like case; if holy Time should not begin with Morning which he pleads for.

Thesis 50.

Thefis 50.

The principall foundation of this Opinion, are the words of the foure Evangelists, *Mat. 28. 1. Mark 16 1, 2. Luke 24. 1. Iohn 20. 1.* Among all which that of *Mat 28. 1.* hath most weight, wherein 'tis sayd, *In the end of the Sabbath as it began to dawning toward the first day of the weeke &c.* from whence it seemes to follow that if the Sabbath Day did end at the dawning of the first day of the weeke, that then the dawning of the day-light of the first day, must be the beginning of the Sabbath Day; or of the Christian Sabbath.

Thefis 51.

The consideration of this Scripture hath caused some, very judicious, (*viz. Beza Junius* and others) who conceive the Sabbath to begin at even, to affirme upon very probable grounds, that there was among the *Jewes*, at this time under their *Roman* bondage a double account, and reckoning of the dayes of the weeke. 1. Civill. 2. Sacred account. According to sacred account (they say) the Church of God began their Sabbath at Evening, not Morning, which they demonstrate from sundry pregnant Texts in the old and new Testament; but according to the civill account of the *Romans* who gave the precedency to the Morning before the Evening, they begun it therefore in the Morning, and according to this latter account they suppose the Evangelists to speak.

Thefis 52.

But if the severall Texts be duly examined, rightly compared and sincerely interpreted, there will not appeare a necessity of such an account from this place, but rather that these Texts which are ordinarily produced to evince the beginning of the Sabbath at Morning, will bring in strong evidence to demonstrate its beginning rather on the Evening before.

Thefis 53.

For this dawning toward the first day of the weeke is meant of the Artificiall Day, or the Light of the first Day of the weeke, as the word dawning implies, and the evidence of their fast in coming to the Sepulcher demonstrates as much; for it is not the scope of the Evangelist to set downe when the first day of the weeke began, but at what time of the first day of the weeke such and such actions fell out: any thing done in any Time of the day, whether at six, or nine, or two of the Clock may be sayd to be done that day, but it will not follow that they are therefore done in the beginning of that Day: I meete with two Exceptions here.

1. Some say that it might bee meant of the Artificiall day if the words had run thus, *viz. at the Dawning of the Day*; or the first Day of the weeke

about the dawning of the day ; but the dawning toward the first day, *This phrase* (they say) *seemes to describe the beginning of such a day as stands in Relation to the whole weeke, and all the other dayes of the weeke, which are to be taken for naturall dayes :* But, 1. There is I hope a first Artificiall day of the weeke as well as a Naturall, 2. This Artificiall day doth not in this account exclude the Night before as part of this first Day, and consequently the Naturall Day consisting of Night and light, therefore it may well stand in relation to the other dayes of the Weeke which were naturall ; for although the Evangelist sets downe particularly when these things about the Resurrection of Christ happened to be, *viz.* at the dawning towards the first day of the Weeke, yet we that begin the Sabbath at Evening may and do use the same phrase, and yet so speake of the Artificiall day upon which some event begins, as not to exclude the Night before upon which the Naturall Day begins. 3. Compare the Evangelists ; and the dawning in *Matthew* towards the first day, will be found to be all one with this phrase, *viz.* The first day about or at the dawning of it : for that which *Matthew* calls dawning to the first day, *Marke* calls, early in the Morning, the first day of the Weeke at the rising of the Sun ; and *Luke* calls, upon the first day of the Weeke very early in the Morning : whence it is evident that *Matthewes* dawning to the first day is all one with about the rising of the Sun upon the first day : so that this difference betweene dawning toward the first day, and dawning upon the first day seemes to be an English *Cabalisme*, and a meere curiosity exhaled and extracted out of the words, rather then any solid Truth which the Text holds forth or the Spirit of God aimed at.

2. A second exception is ; that though the word Day in Scripture be taken for the Artificiall day, yet never when the word first, second or third Day &c. are joynd together ; and they poynt us to the first of *Genesis*, where when the first or second day is mentioned, its constantly meant of a Naturall and not an Artificiall. Day But 1. This is a great mistake, for the Day for the *Levites* Travell (which was not in the Night but upon the Artificiall day) is called the fourth Day, *Judg.* 19. 5. And the 5th day, *vers.* 8. 2. This Artificiall day may bee called the first day as that it may involve the Night before, (where we make the Sabbath to begin) as well as the Night after, on which they make the Sabbath to end ; and thus the Naturall day may be here comprehended also (which they plead for) the same day which Artificially begins at day-light, may naturally begin the night before.

The sis 54.

54.

If we should suppose that this Day is meant of the Artificiall Day, yet there is a harder knot to be unloosed in the words of *Matthew*, who affirms

firmer that this Day-light or Day-dawne was the End of the Sabbath. Whereby it seems that the Sabbath began at the dawning of the day before, and therefore it ends at the dawning of the first day following: and hence they infer that the day-light of this first day cannot belong to the night of the Jewish Sabbath, which immediately went before. And I confesse the argument is strong and undeniable, as the words lie under the glosse. We must therefore enquire more narrowly into the true translation of the words, and their meaning.

Thesis 55.

55.

That therefore which we translate the end of the Sabbath, is in the Originall ὁ ἅλιος δὲ σαββατῶν. Which words are variously translated; we shall onely observe that the Greek word ὁ ἅλιος hath a double signification, in frequent use among Greek writers.

1. Some while it signifies Late Time, or the extremum and last time of the continuance of any thing: as, ὁ ἅλιος ἡμέρας, i. the late time, or latter time of the Day.

2. Sometime it signifies, a Long Time after: as, ὁ ἅλιος ἔτος, i. a long time after the Trojan war: Now in this place it is to be translated and in this latter sense, thus, *A long time, or a good while after the Sabbath was ended, as it began to dawn to the first day of the week, &c.* which interpretation if it be made good will clear up this difficulty, viz. that the Jewish Sabbath did not end at the dawning of the First day of the week, but long before: nor indeed durst I incline to this interpretation, if I did not see the Evangelists (the best interpreters one of another) making the same to my hand.

Thesis 56.

56.

For first, *Marke*, who writ after *Matthew* and is best able to interpret his words, expressly saith, that the Sabbath was past when the women came to the Sepulchre; his words are ὁ σαββατὶς πεπλήρη. *The Sabbath being past.* *Mark* 16.1. Hence therefore, if *Matthew's* words should be translated, Late on the Sabbath, or towards the end of the Sabbath, then the Sabbath was not already past (as *Marke* affirms) but drawing toward an end. *Mark* therefore telling us, that the Sabbath was ended, and yet not telling us when it ended, why should we not Harmonize the Evangelists by *Matthew's* words, which tells us that it was long before? 2. The time of the coming of some of the women to the Sepulchre, as it was upon the first day of the week, so it was some time within the night: and hence *Marke* tells us it was very early, *Mark* 16.2. which cannot be at the rising of the Sun onely when tis said also that they came to the Sepulchre; for that is not *λίαν πρωί*, *valde mane*, or very early. Again, *Luke* tells us that it was ὁ ἅλιος βράδυς, very early or in the depth of the night; for so the word

word *ἡσπέρ* frequently signifies the time of the night when Cocks crow. I forbear to instance in Greek Writers, because the Evangelist *John* clears up this most fully, who expressly saith, that it was *σκότιος ἐρίτων*, *it being yet dark*: and though it be said *Mark* 16.2. that the women came to the Sepulchre about the rising of the Sun; yet *Piscator* and others interpret that of their last actual coming to it; their preparation for it being very early, while it was yet dark night; and it seems there was two comings by severall of them to the Sepulchre: for its evident that *Mary* (who had most affection) came to the Sepulchre while it was yet dark, the rest of them possibly preparing thereunto. However the Evangelists be reconciled, this is evident; that the first stirring of the women about that worke from which they obtained upon the Sabbath day, was very early in the depth of the morning Darknesse, before the Day-light, when some would begin the Christian Sabbath: and from hence it follows,
 1. That if the Sabbath was not past even before this dark time of the night began, but rather ended when the first day of the week began to dawn: then it will follow, that these holy women did not rest the Sabbath according to the Commandement; for we see they are this night busie about those things which they did forbear to doe because of the Sabbath, *Luke* 23.52. 2. Hence it will also follow, that if the Sabbath was not ended before this dark time of the night, but onely at the dawning of the Day-light, then our Saviour could not arise from the dead the First day of the week, but within the dark night of the Jewish Sabbath: for *Mary* came when it was dark, and the Lord Christ was risen before she came, and how long before no man can tell; but its evident that Christ arose the first day of the week, *Mark* 16.9. and therefore the Sabbath was ended long before. 3. If therefore the Sabbath was past at the dark time of the night, how then can the Sabbath begin at morning Light; and if it was past when it was thus dark, when then could the Sabbath end, but when this night did first begin? and if this was so, it was then truly *ἡσπέρ*, a good while after the Sabbath was ended when this dawning toward the first day began, according to the interpretation given.

Ib. vs 57.

57.

It is true indeed that this time of darknesse is called morning; and hence some would infer that the Sabbath begins in the morning: but suppose it be so called, yet it is not called morning Light, at which time they plead the Sabbath should begin; and it is improperly called Morning, because (as hath been formerly shewn) it is preparatively so, men usually preparing them for the work of the Day-light following; Morning is also commonly taken in Scripture for any early time, *Eph* 3 5. & so this night of the first day of the week, wherein the women arose to their work

work, was an early time, and therefore called morning. Again, suppose a double morning be acknowledged (as there was a double evening) yet it will not follow that this morning belongs onely to the day following, for it may belong to the night before; for as, where there are two evenings spoken of, the former belongs to the day, the latter to the night: so if we grant two mornings, the latter morning may belong to the day ensuing, and the former to the Night preceding; if therefore any plead for the beginning of the Sabbath at the morning light, these places of the Evangelist will not bear them out in it, it being dark morning when Christ arose; if they say it begins in the dark morning, then let them set exactly the time of that dark morning wherein Christ arose, and when they would begin it; but no wit of man I feare is able to demonstrate this.

Thesis 58.

And surely its of deep consideration to all those who would have the beginning of the Sabbath to be just at the time of the Resurrection of Christ, on the morning, That not any one of the Evangelists do set forth, or ayme to set forth the exact time of Christs Resurrection: they tell us indeed the exact time of the womens preparation, and comming to the Sepulchre, and of the Earthquake and fear of the Souldiers, and that these things were done in the morning; but none of them point out the time of Christs rising: nor is it their scope to shew exactly when he rose, but onely to shew that he was risen, and that he appeared to many being risen, who came to seek for him. Now assuredly, if it had been the mind of God that his people should begin the Sabbath when Christ began his resurrection, he would have pointed out the exact time when he did arise, that so they might exactly begin the Sabbath; but none of the Evangelists point out the time, nor is it their scope exactly so to do; nay, they do exactly point out when other matters hapned about the womens comming to the Sepulchre, but this is not made mention of; onely we may gather by laying many things together about what time it should be: and therefore I marvell at them who would prove the beginning of the Sabbath at the time of Christs Resurrection from the four Evangelists speaking exactly to the time of the womens rising in the morning to visit Christs Sepulchre, but not a word of the main thing this drives at which is the exact time of Christs rising.

Thesis 59.

Those that would have the Sabbath begin at morning, alledge *John 20. 19.* where tis said, *That the same day at even, which was the First day of the weeke, Jesus came among his Disciples, when the doors were shut which (say they) was within night; and therefore the night following belongs to the day before,*

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59.

before, which was the Christian Sabbath: which place compared with Luke 24.33. does further cleare up (as they say) this truth; for the two Disciples who went to Emaus and met Christ, are said to return to the Disciples when they are thus met together; which evening cannot (say they) be possibly meant of the First evening before Sun-light was set, because the day being far spent, ver. 29. and they constrained him to abide with them (which argues that it was late) and the distance of Emaus from Jerusalem being sixty furlongs, or eight miles excepting a half; so that it was impossible for them to travell so long a journey in so short a time, within the compass of the first Evening: Hence therefore it is meant of the second evening, which was with-in night, which yet we see belongs to the day before. But there are many things considerable to evacuate the strength of these reasonings.

The first 60.

60. For first, this invitation our Saviour had to stay by the two Disciples, was probably to some repast, some time after high noon; possibly to a late Dinner rather than a late Supper toward the latter evening; and if so, then the Disciples might easily come from Emaus to Jerusalem before Sun-set within the former evening; for the word *toward evening*, *προς ἑσπέραν* may be as well understood of the first evening toward two or three of the clock, as of the second; and if it be objected, that before the first evening the day could not be said to be Far spent; yet if the words be well observed no such translation can be forced from them; for the words are *κέκλιεν ἡ ἡμέρα*. i. *the day had declined*; which is truly said of any time after high-noon, and therefore might be a fit season to presse our Saviour to eat; as may appear by comparing this with a paralell Scripture, *Judges 19.8,9.* which is almost word for word with this place of *Luke*: for the Levites father invites him to eat something after his early rising, *vers. 8.* which was too soon for supper, and therefore seems to be rather to a Dinner which they tarried for until after high noon, or as 'tis in the Originall, *עַד-נִשְׁטוּת הַיּוֹם*. i. *until the day declined*, (just as it is here in *Luke*;) and then when dinner was ended he perswades him to stay still, because the day was weake, and (as we translate it toward evening; (as here the Disciples tell our Saviour) and yet after these perswasions to tarry, as late as it was he departed & came to Jerusalem before night, & from thence to Gibeah (without any Miracle too) before Sun was set, or the latter evening; and verily if we may give credit to Topographers, Gibeah was almost as far from Bethlem (from whence the Levite came) as Jerusalem was from Emaus: and therefore if the Levite came with his cumber and concubine so many miles before the second evening, notwithstanding all the Arguments used from the day declining, and that it was toward evening; why may we not imagine the like of these Disciples at Emaus much more, who

who had no cumber, and whose joy could not but adde wings to a very swift returne to the eleven before the second Evening, notwithstanding the like arguments here used in *Lu 24.29* And yet secondly suppose that they invited our Saviour to Supper, yet the former Evening beginning about two or three of the Clock in the after noone, our Saviour might stay some time to eat with them, and yet they be timely enough at *Jerusalem* before the second Evening: for suppose our Saviour stayd an houre with them or more, after two or three of the Clock, yet if a strong man may walke ordinarily three mile an houre, why might not the tydings of this joyful news make them double their pace, whether on foot or horseback, no mention is made of either, and so be there within an houre and halfe or thereabout before the second Evening could come?

Thesis 61.

And although our Saviour appeared to them when the dores were shut yet it is not sayd that the dores were shut because it was Night, but for feare of the *Jewes* and their Purseivants; that they might not rush in suddenly upon them, which they might do in the Day as well as in the Night; and though this was a poore safeguard from their enemies yet it was some, and the best which they had or at least could thinke of at such a time; and if our Saviour came to them when they were at Supper, *Mark. 16.14.* and if the ordinary time of the *Jewes* supper was a little after or about Sunset (as might be demonstrated) then the second Evening was not as yet begun, no not when Christ came, much lesse before the other two came, who were there from *Emas* before.

Thesis 62.

It is said by some that if it was not very late, then the Arguments of the Disciples to perswade Christ to stay were weake, but it seemes (say they) they were strong because its said they constrained him] but wee know that much affection will some time urge a weake argument very far, for the story of some speciall friend and when arguments will not prevaile, it will hold them and constraine them by force, and thus it seemes the Disciple dealt with our Saviour, their constraining him was not so much by force of Argument as violence and force of love, for so the words in the Originall (*παρεβιβατον*) properly signifies: and hence it seemes that there was day enough above head to travaile farther in; otherwise what need such violent perswasions to stay with them: and for any to say that the Paralell of the Levites Fathers perswasions to stay, upon weake grounds; is not the same with this, because his Arguments might sute well not to begin a long journey when it was past noone, which was the case there; but its a reason of no force to perswade not to go farther when a man is in a journey already: which is the case here I say this answer is against the Practise of love in common ex-

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62.

perience; men weary in their journey may stand in more need of persuasions to stay then they that have not begun to travaile at all; nor was the Levites journey long from *Bethlem* to *Gibeab*.

Thefis 63.

63.

Nor is it an Argument of any weight from *Iohn 39.1.* because the two Disciples are sayd to abide with Christ that Day, that therefore the night following did belong to that day (they staying as it is supposed all night) and consequently that the Day begins in the Morning; for these Disciples comming to Christ at the tenth houre or foure of the Clock in the afternoone, there were then two houres remaining untill Night (the *Jewes* artificall Day continuing from six to six) within which time our Saviour (who can do much worke in a small time) might sufficiently instruct them (for that time) within the space of two houres : and why might they not depart before the night came , and so stay with him only so short a time ? And yet if they did stay that Night, they might notwithstanding be sayd to stay that artificiall day onely, without reference to any Night before or after, or to any part of the Morning following that Night, when 'tis probable they departed if they did stay with him all that Night.

Thefis 64.

64.

Those who thinke that *Paul* would never have Preached till midnight *Acts 20.7.* if that night had not bin part of the Sabbath which began the Morning before, much lesse would hee after this long Sermon have communicated with them in the Sacrament, *verse 12.* unles it had bin the Sabbath Day, may do well to consider these things. 1. That the cause of taking in so much of the Night following for Preaching till midnight was extraordinary, *viz.* *Pauls* early departure never to see their faces more; and to say that if this Night was no part of the Sabbath, it was then unreasonable to hold them so long at it, is an assertion which wants reason, if we do but consider the shortnesse of his time, the largenesse of *Pauls* heart, speaking now for his last, and the sweetnesse of their affections as might easily enable them to continue till midnight and upward, with cheerefulnesse, and without thinking the duty tedious, and unreasonable long. *Paul* therefore might begin his Sermon some part of the Day-light; which was part of the Sabbath Day, and continue it till midnight following, and yet this night bee no part of the Christian Sabbath, because it was an extraordinary cause which prest him hereunto. 2. That there is nothing in the Words which will evince the Sabbath to continue so long as *Pauls* Sermon did; for suppose those who begin the Sabbath at Evening, that it should be said of such, that being met together the first day of the Weeke to breake Bread, their Teacher being to depart on the
morrow,

morrow, Preached unto them and continued his speech till midnight, will this argue a continuance of the same day? No verily, and the like reason is here. 3. That the Lords Supper might be and was administred before *Pauls* Sermon; for there is a double breaking of bread in the Text: the one is of common bread, *Verse 11.* after *Paul* had Preached, the other is of holy bread in the *Eucharist*, *verse 7.* for the *Syriak* calls *That* breaking of the bread which is mentioned *verse 7.* the *Eucharist* or Lords Supper; but that which is mentioned, *verse 11.* *Common bread*; and the *Greeke* word *κοινὸν ἄρτον*, implies as much, and hence also its spoken of one man principally, *viz.* That when he had broken bread and eaten, and talked a long time till breake of the day, he then departed, it being some ordinary repast for *Paul* after his long Preaching and before his long journey, and is not therefore any Sacramentall eating; the manner of which is wont to bee exprest in other words then as they are here set downe; if therefore *Pauls* eating *verse 11.* was common Bread, it cannot be then affirmed that the *Eucharist* was then administred after Sermon at midnight, and yet they pertaking of the Sacrament this day, *Verse 7.* it seemes therefore that it was administred some time before this extraordinary course of Preaching began.

Thesis 65.

65.

Nor it will follow that the Sabbath begins in the Morning, because the Morning is set before the Night in the *Psalme* for the Sabbath, *Psal. 92. 1, 2.* for 1. The scope of the Psalmist is not to set forth when the Sabbath begins: but how it is to be sanctified, and that is, not only by shewing forth the loving kindeffe of God every Morning or day time (for that perhaps, many will readily do) but also in the Night, when men may thinke it too unseasonable or too late: and therefore in a holy gradation from the lesse to the greater, he first makes mention of the Morning. 2. The *Hebrew* word for every Night, is, In the Nights; and therefore (suppose that this *Psalme* is specially applyable to the Sabbath, which we know some question) yet this place will as soone evince the Sabbath to begin in the Night before the Morning, and to be continued in sweet affections the night after, as that it should begin in the Morning and be continued the night after; so that this place will not cleare this cause, nor is there any weight in such kind of reasonings.

Thesis 66.

66

Nor will it follow from *Levit 7. 15.* *with 22. 29, 30.* and *Ex. 12. 10.* that because the flesh of the peace Offerings was to be eaten the same day, and nothing to be left untill the Morning (something like this being spoken also of the Passcover) that the day therefore begun in the Morning: for in *Leviticus* there is a double Commandement, 1. To eate the

flesh of their peace offerings the same day; but yet because when they have eaten, some bones and offalls might remaine, hence, 2. They are commanded to leave nothing till the Morning, which doth not argue that they had liberty to eat it as long as they might keepe it, but that as they had liberty no longer then the same day to eat it, so nor liberty any longer then the next Morning so much as to keepe any of the relicks of it: And as for the Passeeover a place much (urged by some) they were to kill it on the fourteenth day, *Ex. 12.6.* which they might eat the night following, *Ver. 8.* yet so as to leave nothing of it till the Morning, *Verf. 10.* This night following is not therefore any part of the fourteenth, but of the 15th day: for at midnight there was a cry *Verse 30. 31.* and this night they went from *Rameses* to *Succoth*, *Verse 37.* with 46. and this time is expressely called the morrow after the Passeeover, *Numb. 33 3.* nor is there any inconvenience or rule broken to kill the Passeeover upon one day and continue eating of it some part of another, the Passeeover being a Feast of more dayes then one.

67.

Thesis 67.

Nor doth it follow that because our Saviour tells *Peter*, *Mark. 14.30.* *Luke 22.34.* that this Day, even this Night (*viz.* of the Passeeover) hee should deny him, that this Night therefore was any part of the precedent day; for it may be as fairly interpreted to belong to the day following that Night. Nor is it necessary to determine this word Day always to a determinate time of 24 houres, of which the Night was a part, but onely of a speciall season of time: for so tis frequently figuratively taken without any respect to a day of 24 or 12 houres, *viz.* for a speciall season of Time wherein some speciall providence of God doth appeare and is put into execution, as *Isay 29.18 & 25.9. & 27.1.* *Ex. 14.13. 1 Sam. 4.7,8. 2 Sam. 4.5,7,8.*

Thesis 68.

68.

It answers many objections produced against the beginning of the day in the Evening, for the Morning, to consider, that the word *Day* is frequently taken in Scripture for an artificiall day, and that the word *Morrow* frequently signifies a new artificiall Day, which in respect of, and reference unto, the artificiall day going before or following after, is no part thereof; but as the Proverbe is to morrow is a new day: and thus tis taken, *John 12.12. John 6.22. Act. 21.7,8. 1 Sam. 14.24 Acts 23.31. 32.2 Sam. 11.12,13. Ex. 10.4.13. Deut. 21.22,23. Jos. 8.29. & 10.26. Ex. 7.4.11,12.17. with .8.6.10 13. Ex. 14. ult. with 34.2.4.28. Deut. 9.9.11.* Whence onely let this be noted that to argue from hence, that to morrow Morning or to morrow day light is the beginning of the naturall day, because its called a new or another Day is not solid: nor also that although the Night following the artificiall day, bee not so frequently called

called *to morrow*; yet sometime it is so called, 1 Sam. 30. 17. where the evening of their morrow stopt David, i. that night.

Thesis 69.

There are some who confesse that the Jewish Sabbath began at the evening ever since the Creation unto the time of Christs resurrection; but now they tell us that it begins in the morning, because of Christs Resurrection (the cause of it) which began then; so that as this makes the change of the day, so it makes a change of the beginning of the day from evening till morning when the Resurrection of Christ began: but the feebleness of this opinion will appeare from these ensuing considerations.

69.

Thesis 70.

1. *Confid.* That the foundation of this opinion is exceeding rotten, viz. That the day must not begin, untill that worke which occasions the change doth actually exist. But we know that the Passeeover began before the work which did occasion it, did actually exist, viz. the Angels passing over the Israelites at midnight, Exod. 12. 29. with 12, 13, 14. and 6. 8. indeed the Christian Sabbath day is not before the day of Christs resurrection; yet the beginning of this day may be before the beginning of the Resurrection, as it was in the Passeeover.

70.

2. *Confid.* That if any of the Evangelists had intended a new beginning of the Sabbath at morning, that they would then have set down the exact time of the Lords Resurrection; but none of them do this, they set down the time of other things to prove that Christ was risen, but not the exact time of the Resurrection, for its wholly uncertain; certaine it is, that it was before Day-light began, for Mary came and found him risen while it was yet dark, John 20. 1. and how long he was risen before, who can determine?

3. *Confid.* That if Christs Resurrection began the Sabbath, so that in that moment and point of time wherein Christ arose the Christian Sabbath began, then Christ could not lie three daies in the grave; for either he lay three daies according to the Jewish account, beginning the day at evening; and then the third day on which Christ arose (which also was the first day) must begin at evening as we plead for; or else he must lie three daies according to the new account, which begins the third day in the morning, leaving out the night before as not appertaining to any part of the week before or after; but according to this reckoning its impossible that Christ should lie three daies in the grave, he may be then indeed said to arise the third day, but not to lie any part of the third day, because lying in the grave implies some time of continuance therein upon the third day; but how could this be, when they say that the moment of Christs Resurrection began the day of our Christian Sabbath?

4. *Confid.*

4. *Confid.* If the Jewish Sabbath was the last day of the week, and began and ended at evening, then the Christian Sabbath must either begin at evening when the Jewish Sabbath ended, or the first day of the week cannot be the Christian Sabbath, but onely a part of the first day, and part of the second day; for the night which goes before the Christian Sabbath, either 1. they must make it to belong to the Jewish Sabbath, and then that Sabbath must be sanctified 36 houres, and so it must be more then a day which is sanctified, which is absurd; or 2. they must make it belong to the Christian Sabbath, and then they cannot make it to begin in the morning; or 3. they must leave it out from all weekly account, and so take in the night following (which is part of the second day) as part of the Sabbath.

5. *Confid.* That the seventh part of time cannot be orderly given to God, but it must be either the first or last seventh (as hath been shewn) and the morality of the fourth commandment cannot be observed without giving to God either of these; if therefore the Jewish Sabbath ended at Even, the Christian Sabbath must immediately succeed it, and begin it then, or else a morall rule is broken.

6. If the Jewish Sabbath began and ended at Even, and the Christian Sabbath began at morning, what must become of that night which is between them both, and to what day of the week must it belong? if any say, that *it is no matter whether it belong to any or no, so long as time runs on*; this answer will not suffice: for though time runs on, yet what *orderly* time is there here which is running on? Time consists of years, and yeers of moneths, and moneths of weeks, and weeks of daies; to what day or what week then must this night belong? they that maintain this opinion do roundly affirm, that its no absurdity to leave that one Night out from weekly, nor as pertaining to any week before or after, but say it was lost: alas poor forlorn Night that art thus strangely forsaken; what a strange kind of night is this which belongs to no day? what a mishapen lump of time art thou, and yet how canst thou be part of time, that art part of no day, but onely (as they say) of Time flowing and running on, without head or foot, week or day?

71.

Thesis 71.

They tell us, that in Joshua's time, when the Sunne still, and in Hezekiah's time, when the Sunne went back, that there was as great a perverting of the order of Time as this comes to; and that there is as good reason to alter the time upon such a speciall and wonderfull occasion, as Christs Resurrection, as there was to disorder the course of time then: but the weaknesse of this answer may appeare from these things.

1. That in the daies of Joshua and Hezekiah, there was no such monstrous

rous mishapen piece of time cut out, as here is imagined; for though the Sunne stood still, suppose about twelve hours in *Joshuas* time, and so made a day of 36 hours; yet these twelve hours were part of that day, and of that which ordinarily makes the day, viz. the motion of the Sun about the Earth, which is ordinarily once in 24 hours, onely the Lord stopt it a while, and so made it a longer day, and yet measured by the ordinary measure of a day, viz. the Sunne compassing the earth; which this night is not.

2. Though some part of weekly time was changed in some respect; yet no part of sacred and Sabbath time was perverted by either the Suns standing still, or its going back, because though these things were longer then ordinary, yet they were but ordinary daies in this sence, viz. because there was no more to either day then that which ordinarily makes a day, to wit that space of time wherein the Sunne circularly compasseth the whole earth. For though a seventh part of time be morally due to God, man having six daies for himselfe; yet this is to be understood, as each day is measured by, & made up of the whole and compleat motion of the Sun circling the earth; now though these daies were longer then usuall in those famous times, yet they were onely such daies as were made by this motion; and hence there was no change or perverting of the time of the Sabbath, but God hath his due then orderly. But here we must make a new and strange beginning of time, by leaving out a whole night, and denying God a seventh day according to ordinary, account, and reckoning, and must fall to a disorderly beginning, upon pretence of a more then ordinary occasion; which yet we see was not so in those extraordinary times of *Hezekiah* and *Josuah*.

3. In the dayes of *Josuah* and *Hezekiah* there was some necessity of prolonging those dayes and that in a course of providence, supposing that God would worke wonders by his providence; but what necessity is there to begin the day when Christ did first arise? for this action falling out upon the first day, might sanctify the whole day which in ordinary course should have begun at Evening: wee see the whole fifth of *November* is sanctified, upon an occasion which hapned about nine or ten of the Clock: and the Evening of the Passeeover was sanctified before the Angell passed over the *Israelites* at midnight, which was the occasion of the sanctification of that day: what neede or necessity was there to leave a whole Night out of weekly account, and loose such a part of precious Treasure?

4. It was for the manifestation of the marvellous glory of God in the eyes of all the World, good and bad; to make that violation (as it were) of the course of Time in the dayes of *Josuah* and *Hezekiah*; but what glory doth

doth Christ gaine in the eyes of others, by making the Day to begin at the Time of his Resurrection by the losse of the whole Evening before; out of the account of weekly Time? or what glory doth Christ loose if he should begin the day at Evening when the *Jewish* Sabbath ended, when as the whole day thus, is celebrated and sanctified for his glory in respect of his Resurrection upon this Day? and therefore 'tis a great mistake, to imagine as much reason for the violation of the course of Time in respect of Christs Resurrection (which makes so little for the glory of Christ) as there was for the variation of Time in the dayes of *Iosuah* and *Hezekiah*, which made so apparently and evidently and exceedingly for the glory of God and the honour of those who were Types of Christ?

Thesis 72.

72. To say that there is a necessity of beginning the Christian Sabbath, when Christ first entered into his Rest (the first moment of his Resurrection) because the Father began the Jewish Sabbath the first moment of his Rest after his six dayes Labour, is not solid nor sound: For there was a necessity for God the Father to begin his Rest at the end of his worke; otherwise a morall rule had not bin observed, viz. That a seventh part of Time be sanctified; for six dayes being finished in creating the World, there was now a necessity of sanctifying the seventh Day wherein his rest began, least a morall rule should be exemplarily broken; but there was no such necessity here; for the whole Evening of the first day may be sanctified upon occasion of Christs Rest on some part of that day, and no morall rule broken hereby: nay there had bin a morall rule broken if the Christian Sabbath had not begun upon this Evening; because hereby God should have lost a Sabbath Day within the compasse of seven dayes as they are measured by the Sun; and this is directly crosse to the morality of the fourth command; for if A whole night be lost (as these men reckon) only Time flowes on (they say) then it must be full seven dayes and a halfe before God have a Sabbath to begin: and this absurdity in the course of Time, I believe will not be found, in *Iosuahs* time nor in altering the beginning of the yeere in *Moses* time *Exod.* 12. for no morall rule was intrencht upon by these and such like alterations.

Thesis 73.

73. It is an ungrounded assertion to say that the Reasons of the change of the Day are the same for the change of the beginning of the Day, for 1. There was a Type affixed (as hath bin shewen) to that Jewish Sabbath but I never yet heard of any Type in respect of the beginning of the Sabbath. 2. Divine will and Institution changed the Day and that according to a morall rule, viz. That God hath one day in seven given him: but God could not begin the Sabbath with excluding the Evening before Christ

arose without breach of this Rule, as hath bin shewen: the day might be kept and changed without breach of that rule, but the beginning could not be changed but there would necessarily follow some breach thereof.

Thesis 74.

To thinke that the Sabbath must needs begin in the Morning, because we read not expressly after Christs Resurrection, that the Night should belong to the day following, nor is there any instance thereof as in the Old Testament and before Christs Resurrection it may be (they confesse) undeniably so found] I say, to thinke the Sabbath must begin in the Morning upon this ground, is somewhat like to his conceit who finding in the Old Testament that the seventh day is to be sanctified but not finding this expression, after Christs Resurrection, hence hee thought there was now no seventh Day to be sanctified. Those who can answer this Objection, may know how to answer thereby their owne argument, for the beginning of it at Morning, which is just like unto it: if indeed there were cleare Scriptures for the beginning of it at Morning in the new Testament, and none to shew the beginning of it at Evening, the Argument had much weight; but this hath not yet appeared: old Testament evidences are not Apocrypha proofes in morall matters, in these mens consciences, who thus argue for the Morning.

74.

Thesis 75.

To argue the beginning of the Sabbath at Morning, from the congruity and fittest of the season for holy Time rather then Evening, is no way faire nor rationall: for 1. There may be as much said (perhaps more) for the fittest and congruity of the Evening, if this arguing were evicting; but we know the ground of all superstition hath bin humane wisdom, which puts out the Eagles eyes when it goes about to mend them; and when it would better Gods worship by goodly seemings and trappings, it then destroyes it, at least corrupts it; this only may be sayd that just as we lie downe with our hearts over night, so we finde them commonly in the Morning, the beginning of the Sabbath at Evening will force us in conscience to lie down over night with Sabbath hearts, which marvellously prepares for the receiving of Sabbath blessings the day ensuing.

75.

Thesis 76.

If therefore the Sabbath doth not begin, neither according to the custome of civill nations, nor at midnight, nor Morning, what Time then must it begin at (from any colour of Scripture), but onely in the Evening? at Evening therefore after the setting of the Light of the body of the Sun, wherein darknesse begins to be predominant over the Light

76.
Opin. 5.

the Sabbath begins now, as the *Jewish* Sabbath began in former Times, and here let me say that old Testament proofes may be in this as in many other things, New Testament rules.

Thesis 77.

77.

If the Jewish Sabbath did begin and end at Evening, which was the last day of the Weeke, then the Christian Sabbath the First day of the weeke which immediatly succeeds the last, is to begin at Evening also; if the Sabbath in the first institution began at Evening, why should not the Christian Sabbath be conformed as neere as may be to the first institution? but we see out of *Gen. 1.* That as all other dayes began at the Evening or darke night, so it was not orderly or possible according to the morall rule God acted by, that the Sabbath should begin upon any other Time then the Evening, nor is it improbable but that *Ezekiel* fortells this that in the Christian Church, as the Gate for the Sabbath should not be shut untill the Evening, *Ezek. 46. 1, 2.* so by just proportion the time for opening of it, was the Evening before when the Sabbath began.

Thesis 78.

78.

Now although some deny the beginning of the Sabbath in *Gen. 1.* to be in the Evening (deceiving themselves and their readers with the ambiguity and various acceptation of the words *Evening* and *Morning.*) yet this is most evident, That the First day began with Night or darknesse which is called Night, *Gen. 1. 4, 5.* and consequently ended with day-light; let Evening and Morning therefore be taken how they will, yet its sufficient to prove that which we aime at, *viz.* that as the first day began with Night and ended at the end of Day-light, so by just consequence every other day did, even the Sabbath it selfe, which still begins the beginning of Night, which is all that which we meane by Evening, when we say that it begins then; which also the holy Ghost calls darknesse which darknesse, *Gen. 1. 2.* he calls Night, *vers. 5.* and which Night is all one with Evening.

Thesis 79.

79.

And if the Naturall (which some call civill, others the compound) day began first in the Evening, then surely it continued so; or if not, then this disorderly practise should have bin regulated againe, according to the first patternes, as the abuses crept into the Lords Supper were by *Paul. 1 Cor. 11. 23.* and as errors about Marriage were by our Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80.

Nor should it be a wonder why the wise Creator should begin Time with darknesse, or the lesse noble part of the Day no more then why the Lord should begin the World with a rude and confused *Chaos* before a glorious

glorious World ; the progresse of his wisdome in making the whole World being for the most part from more imperfect things to perfect, from the *Chaos* to beauty ; from the servants, and furniture, to man the Lord and Master of this great house ; and so here, from darkenesse to light ; the Sabbath also being a day of Rest was it not most proper to begin it then when man begins his rest which is the Night ? when also God began Rest from his work in the first Creation.

Thesis 81.

Some convinced by the evidence of the Text, that darkenesse was before light, yet wraile with their wits to make it neither part of the night nor part of time but only *punctum temporis*, and by this shift would make the first day to begin in the morning-light.

Thesis 82.

But was ever any *punctum temporis* (which is thought to be no part of time) called by the name of Night as this darkenesse is ? *Gen. 1. 4, 5, with 2.* Was the World made in six dayes and is there a Heaven and Earth made within the time of this darkenesse, and yet this time of darkenesse to be no part of time, but onely a Mathematicall point, but no reall part of succeeding Time ? *Zanchy* long since hath largely confuted and crushed this Egge-shell, where the Reader may looke ; there was not indeed any Celestiall motion of the Heavens to measure this Time by, (for Master *Weemes* objects *tempus est mensura motus*) but by this Argument there was no Time till the fourth day, when the Sun and Starrs were created, nor is Time properly *mensura motu*, but as Eternity is the indeterminate duration of a thing together, so Time is the determinate duration of things by succession : which was evidently since Time began on the first moment of Creation.

Thesis 83.

Others who acknowledge this first darkenesse to be part of Time, yet will not have it to be part of the Night-time ; because light (the habit) they say must go before Darkenesse (the privation) because also this first darkenesse is not so called Night, but the separated darkenesse, *Gen. 1. 3.* when God separated the light into one Hemisphere, and darkenesse into another.

Thesis 84.

But this arguing is almost against the expresse Letter of the Text, *Gen. 1.* wherein it is most evident that light was created, after darknesse had bin some time upon the face of the deepe ; which darkenesse cannot be part of the Day-light, no more then blindnesse is a part of sight ; and therefore is a part of the Night, before this conceived separated darkenesse could exist. Beside the separation of darkenesse from light doth not

81.

Weemes on the fourth Command.

82.

83

84.

make any new darkenesse which is a new denominated darkenesse, but is the same darkenesse which was at first, onely the separation is a new placing of it, but it gives no new being to it.

Thesis 85.

85.

Suppose also that light and darkenesse are *contraria privantis*, yet 'tis not true either in Philosophy or Divinity, that the habit must alway actually goe before the privation in the same subject; for the privation may be first if it be in *subjecto capaci*; 1. In a subject capable of the habit; for silence may be before speech in a man, and blindnesse and deafenesse in a man who never saw nor heard a word, because man is a subject capable of both, and so here darkenesse might be before light, because this subject of the first matter was capable of both.

Thesis 86.

86.

Nor is it true in Divinity that the darkenesse and light were at first separated into two Hemispheres; or if they were, yet what orthodox Writer affirms that the supposed separated darkenesse onely is called Night?

87.

Thesis 87.

For looke as the darkenesse did overspread the whole *Chaos*, and all the dimensions of it at the same time; why might not the light the habit be extended as far as was the privation before, and that at the same time? there being no globe or dense body of earth and waters (existing as now they doe) at that time created, and consequently no opaque and solid body to divide betweene light and darkenesse and so to separate them into two Hemispheres, as by this meanes it is at this day, unlesse wee imagine miracles without necessity; and that God then miraculously did it when there was no necessity of it. For the Element of fire being figuratively called light, it being (as *Junius* shewes) *proprietas essentialis ignis*; being also created in the superiour part of the vast *Chaos*; might therefore bee cast downe by a mighty hand of God (there being no ordinary meanes of Sun or Stars yet created to do it) into all the inferiour *Chaos*, and so make day. And the ascending of this light upwards againe might make it to be Night: and therefore although God separated betweene light and darkenesse, yet this separation seemes to be rather in respect of time, then in respect of place, or two Hemispheres: for the light when it was cast downe separated and scattered the darkenesse, and so excluded it, so that when there was light there was no darkenesse, when darkenesse, there was no light; and thus they succeeding and excluding one another, the Lord is said to separate them one from another, but not into two imagined Hemispheres, by which imagination of two Hemispheres it will be also very difficult to set downe when it was day and when it

was

was night, at this time of the Creation; because in respect of one part of the Chaos it might be called day, in respect of the other Hemisphere of the Chaos it might be called night: and therefore it seems more suitable to the truth, that the descending of the Light made day thorowout the whole Chaos remaining, and the ascending of it to its proper place successively made night; which as it answers many curious questions about the nature and motion of this light, so it yeelds a more then probable argument, that if the day-light continued twelve houres (which none question) why should not each night continue as long, and therefore that the first darknesse did continue such a time before the creation of the Light.

Theſis 88.

But suppose this locall separation into two Hemispheres was granted, yet it will not follow from hence that this separated darknesse onely is called night, and that the darknesse before was no part of it: for if the day and night began at the imagined division of light and darknesse, then (this divition being in an instant of time) neither could the day be before the night, nor the night before the day, but both exist and begin together; and then it will follow that the beginning of the first day was neither in the morning nor evening, in darknesse nor light, in night or day; but that it began in the morning and evening, day-light and dark night, together; which is too grosse for any wise man to affirm, nor would the God of Order do it. Again, if the first darknesse which was præexistent to this Hemisphericall light and darknesse was no part of the night, then muchlesse was it any part of the first day-light; and so no part of the naturall day; which if any should affirm, they must deny the creation of the world in six daies, for its evident that the Heavens and Earth were made in the time of the first darknesse.

Theſis 89.

To say that this first darknesse was part of the morning, and did belong to the morning-light, as now some time of darknesse in the morning is called morning, and therefore is called the womb of the morning *Psal. 110. 2.* is a meer shift to prove the beginning of time to be in the morning, and an evasion from the evidence of truth. For 1. This first darknesse must either be the whole night, consisting as the light did of about twelve hours; and then it cannot possibly be called morning or belong thereunto, or it must be part of the night, and that which came after the light another part of it, and then we may see a monstrous day which hath part of its night before it, and part after it; beside its contrary to the Text, which makes the whole morning together, and the whole evening together, the whole day-light together, and so the whole night

88.

89.

together. 2. That darknesse which by an improper speech we make to belong to the morning, in our ordinary account, is the latter part of the night or of the darknesse; but we read not in all the Scripture, nor is it futable to any solid reason, to make the first beginning of Night or darknesse as part of the morning: Now this first darknesse (which is the beginning of darknesse) is called night, at least is the beginning of night; and therefore cannot be called morning, but evening rather, as we usually call the first beginning of darknesse after day light.

Thesis 90.

90. That expresse Commandment *Levit. 23. 32.* to celebrate the Ceremoniall Sabbath from Even to Even doth strongly prove the beginning of the morall Sabbath at the same time; for why else is it called a Sabbath of rest, but because it is to be spent in duties of humiliation, as the other Sabbath in duties futable to the nature of it? and hence the Lords care is greatly exact herein, 1. that no servile work be done, because it is a Sabbath, *vers. 31, 32.* 2. That it be spent and sanctified from Even to Even, (meaning) like as you doe your weekly Sabbths. And hence the Lord saith not, You shall celebrate your day of Atonement from even to even, but (the Lord usually wrapping up argument in his words) *Your Sabbath:* as if he should say, You would account it a prophane thing not to celebrate your ordinary weekly Sabbath from even to even, or to doe any servile work on that day: this day is a Sabbath, and therefore you must sanctifie it from even to even, and therefore doe no servile worke herein.

Thesis 91.

91. To imagine (as some doe) *That the ordinary Sabbath began at another time, because here God makes a new command, that it be from even to even in opposition to the other Sabbaths beginning; and that otherwise it had been enough to say, You shall celebrate this day as a Sabbath:* one may from the same ground imagine, that in other Sabbaths they might doe any servile work, because here also they are forbidden it; for it may be as well said, that otherwise it had been enough to say, You shall sanctifie this day as you do other Sabbaths: here therefore is no new institution of time from the beginning of the Sabbath, but of a new Ordinance, together with the application of time according to common and ordinary account: and the Lord expresseth from even to even (which makes up a naturall day) lest mans heart (which is soon weary of duties of Humiliation) should interpret it of an artificiall day; to prevent which mistake the Lord had good reason to set the distinct bounds of it from even to even.

Thesis 92.

92. Nor can this Evening, be fairly interpreted of the former even before Sun

Sun set, as taking in that also; for this evening is to begin at the evening of the ninth day, *vers. 32.* which evening of the ninth day is not the evening of that day about two or three of the clock, (for the tenth day only is called the day of Atonement, *vers. 27.* and therefore part of the ninth day is no part of the Atonement day) but as *Junius* well expounds it, at the evening of the ninth day, *per 2 q. 1. 2. 3. dies definit*, at that nick of time, which is the *communis terminus* of the end of the ninth day and beginning of the tenth, you shall then celebrate your Sabbath: which curious exactness of the Lord, is partly to expresse his zeale for the full and plenary observation of the day, that he may not lose a moments time of honour, as also to shew what care they should have of holding out from the first point to the last period of that Sabbath.

Vid. lun. in loc.

Thefis 93.

And therefore it is a groundlesse deduction from the Text, to make this day to be of extraordinary length, and so an unfit measure for our ordinary Sabbath. And to say that there was a ceremony in beginning this day at even, is but *gratis dictum*, and can never be made good, unlesse it be by such fetches of wit which can mould the plainest History into the Image of a goodly Allegory, a most impudent course of arguing in *Austins* judgement, and in his time.

93.

August. ep. 48.

Thefis 94.

If the Sabbath do not begin at evening, why did *Nebemiab* (an exemplary Magistrate) command the Gates to be shut, when the Gates of *Jerusalem* began to be dark before the Sabbath, *Nebem. 13. 19.* was it not lest the Sabbath should be prophaned that night, by bringing in of wares and burdens thorow the Gates, as well as in the ensuing day? is it not expressly said, that he set his servants at these Gates that there might be no burden brought in upon the Sabbath day? is it not expressly said that he set the Levites to keep the Gates to sanctifie the Sabbath day? *vers. 19, 22.* Now if this evening was no part of the Sabbath, how could they then be said to sanctifie the Sabbath thereby?

94.

Thefis 95.

To imagine that *Nebemiab* did this to prevent the prophaning of the Sabbath day after, is as if a man should shut his doors at noon against such Thieves as he knows will not come to hurt him untill mid-night be past. It would be weaknesse in a Magistrate to take away any considerable part of the week which God allows for labour to prevent that evil on the Sabbath which he knows he is sufficiently able to prevent at the approach of the day it selfe: for *Nebemiab* might easily have shut the Gates in the morning, if the Sabbath had not begun before; and might have better done it, then to cut so large a Thong out of the week time to prevent such defilement of the Sabbath day.

95.

Thefis

Th^{is} 96.

96. When therefore the Gates of *Jerusalem* began to be dark, or as *Junius* renders the words, *quam obumbrarentur portæ*, i. when they were shadowed by the descent of the Sun behind the mountains which compassed *Jerusalem*, and so did cast a shadow of darknesse upon the Gates of the City, somewhat sooner then in other places lesse mountainous; this shadow, being no part of the dark night, is truly said to be before, or (as the Hebrew is) before the face or looking out of the Sabbath; for although the Sabbath be said to begin at Sun-set, yet tis to be understood not of the setting of the body of the Sun visibly, but of the light of the Sun when darknesse begins to be predominant over the light, and men are forced to forsake their work: now just before this *Nehemiah* shut the gates, at the common term and end of the six daies labour, and the Seventh daies rest; and therefore tis a weak objection which some make, to say that this evening was not part of the Sabbath, because the Gates are said to be shut before the Sabbath.

97.

Th^{is} 97

Its said the women who prepared spices for our Saviours body, that they rested the Sabbath, which is evident to be in the evening; and this they did not superstitiously (as some say) but according to the Commandment, *Luke* 23. 53, 54, 55, 56. it therefore these women began to rest according to the commandment of God upon the evening, then the evening by the same Commandment is the beginning of the holy Rest of the Sabbath. It is not only the commandment of God, that one day in Seven be sanctified, but also that it be sanctified from even to even.

Th^{is} 98.

98.

Now that they began to rest in the evening is evident from these considerations:

1. That our Saviour dyed the Ninth houre. *Luke* 23. 44, 46. which was about three of the clock in the afternoon. A little after, this *Ioseph* begs his body and takes it down because it was *ἡτοιμαστος* or preparation for the Sabbath *Mark* 15. 42. in which preparation its sayd that the Sabbath did *εἰσέρχεται*, draw on, or shine forth *Luke* 23. 54. now this shining or breaking forth of the Sabbath cannot be meant of the day light morning shining forth; for its a meare dream to think, that *Ioseph* should be so long a time in doing so little worke, from Saturday in the afternoon untill the next morning light, only in taking of Christ from the Crosse, wrapping him in Linnen, and laying him in his own Sepulchre, which was nor far off, but neer at hand also, *Iohn* 19. 42. The shining forth of the Sabbath also stopt the women from proceeding to annoint Christs Body, after they had brought their Spices; and therefore if the shining forth of the Sabbath

Sabbath had been the morning after, they might certainly have had sufficient time to doe that worke in; the shining forth therefore of this Sabbath was in the latter evening in which the Sabbath began; and its said to shine forth by a metaphor, because it did then first appear, or draw on; or, as *Piscator* and sundry others think, because about that time the Stars in Heaven, and the Lamps and Candles in houses began to shine forth; which is just then when darknesse is predominant, which is the beginning of the Sabbath at evening time.

2. If that evening had not begun the Sabbath, why did not the women (who wanted neither conscience nor affection, nor opportunity) anoynt his body that evening, but defer it untill the night after? what could stop them herein, but onely the conscience of the Commandment, which began the Sabbath that evening.

3. Either the Sabbath must begin this evening, or they did not rest the Sabbath according to the Commandment; for if they began to keep the Sabbath at morning light, then if they rested according to the Commandment, they must keep it untill the next morning light after, but its manifest that they were stirring, and in preparing their Oynments long before that, even in the dark night before the light did appear, as hath been formerly shewn.

Thesis 99.

Why the women did not goe about to embalm Christ's body the beginning of the dark evening after the Sabbath was past, but staid so long a time after till the dark morning, cannot be certainly determined; perhaps they thought it not suitable to a rule of God and prudence, to take some rest and sleep first, before they went about that sad work; and might think the morning more fit for it then the dark evening before, when their sorrowfull hearts and spent spirits might need mercy to be shewn them, by taking their rest awhile first. They might also possibly think it offensive to others presently to run to the embalming of the dead, as soon as ever Sabbath was ended, and therefore staid till the dark morning, when usually every one was preparing and stirring toward their weekly work.

99.

Thesis 100.

The Lord Christ could not lie three daies in the grave, if the Sabbath did not begin at evening; and for any to affirm, that the dark morning wherein he arose was part of this first day and did belong thereunto, is not onely to overthrow their own principles, who begin the Sabbath at the beginning of day light morning, but they also make the beginning of the Sabbath to be wholly uncertain, for who can tell, at what time of this dark morning our Saviour arose?

100.

101.

This 101. *Tis true,* there are some parts of the habitable world, in *Russia*, and those Northern Countries, wherein for about a moneths time the Sun is never out of sight; now although they have no dark evening at this time, yet doubtlesse they know how to measure their naturall daies by the motion of the Sun; if therefore they observe that time which is equivalent to our dark evenings, and sanctifie to God the space of a day, as tis measured by the circling Sun round about them, they may then be said to sanctifie the Sabbath from even to even, if they do that which is equivalent thereunto; they that know the East, West, South, North points, do certainly know when that which is equivalent to evening begins, which if they could not do, yet doubtlesse God would accept their will for the deed in such a case.

102.

This 102.

If therefore the Sabbath began at evening from *Adams* time in innocency till *Nehemiabs* time, and from *Nehemiabs* time till Christs time, why should any think but that where the Jewish Sabbath the last day of the week doth end, there the Christian Sabbath the first day of the week begins? unlesse any can imagine some Type in the beginning of the Sabbath at evening; which must change the beginning of the day, as the Type affixed did change the day: or can give demonstrative reasons that the time of Christs Resurrection must of necessity begin the Christian Sabbath, which for ought I see cannot be done. And therefore it is a groundlesse assertion, that the reasons of the change of the day are the same for the change of the beginning of it; and that the chiefe of the reasons for the running, may be as well applied against the change of the day it selfe, as of the time of it: But sufficient hath been said of this. I shall onely adde this, that there is no truth of Christ but upon narrow search into it, hath some secret knots and difficulties, and so hath this about the beginning of the Sabbath; tis therefore humility and self-deniall to follow our clearest light in the simplicity of our hearts, and to wait upon the Throne of grace with many tears for more cleare discoveries untill all knots be unloosed.

F I N I S.